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DEATH
WHAT?
THIS PAPER
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

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BIBLE STORY GAPS FILLED IN BY MEDIUM

Inspiration Is Genuine, Say the Theologians

By EDMUND BENTLEY, M.A., (Cantab.)

In a house on the borders of Chelsea, London's Greenwich Village, I met Geraldine Cummins. This slight, retiring, dark-haired little woman is undoubtedly one of England's best known Automatic Writing Mediums.

For six months of the year she lives in London with her close friend, Miss Gibbes, allowing the power of the spirit to pour through her hand for books and evidence, which appears in the Press and in publications in a steady stream.

It was hard to get Miss Cummins to talk about her life. She has an elusive Irish personality which recedes from questions and her friend, Miss Gibbes, acts as a recorder and interpreter for her.

It is still more difficult to realize that at the age of 18, Geraldine played hockey for Ireland.

"I was a Suffragist and was stoned through the streets of my native city for advocating votes for women when I was twenty-one," she told me.

"I wrote, in collaboration with E. R. Day, two plays which were produced at the Abbey Theatre, Dublin, and subsequently played on tour by the Irish Players.

"As If Dictated"

"A psychic play of my own, 'Till Yesterday Comes Again', was performed at the Chanticleer Theater, London."

"I take it that even in your early life you were interested in psychic things," I asked.

"Yes. I am Irish, and a Celt, and that should explain my feeling for the unseen. I am also the author of two novels of Irish country life, 'Fires of Beltane' and 'The Land They Love.' I have also published some Irish short stories, but all these were consciously written with considerable slowness and labor."

"What about your psychic writings?" I asked.

"These came with extreme rapidity, as if they were dictated at a slow shorthand pace. Apart from psychic work, I have run my mother's small farm in County Cork for a number of years, and have even worked as an agricultural laborer in the fields."

"At present, for a part of the year, I work in a market garden in County Cork which is run by my sister."

"For the rest of the year, I do psychic work with Miss Gibbes in London, and this includes psychic diagnosis and advice as to treatment for Dr. Connell, F.R.C.P."

"We have had 90 per cent successes in these cases and the results of our collaboration have been given to the world in Dr. Connell's book, 'Perceptive Healing.' These facts form the background of this strange, elusive personality. Thousands of people in England today have read Geraldine Cummins' automatic writings."

dine Cummins' automatic writings.

Perhaps her most famous work is the "The Road To Immortality," dealing with the life beyond, and dictated by F.W.H. Myers, the poet and Cambridge Classical lecturer, who passed over about 1900.

This dramatic work has caused more controversy and argument in academic circles in England, possibly than any other psychic writing.

The style teems with classical

He Has Proved Survival



Edmund Bentley, M.A., Cambridge University, England, has talked with a close personal friend of his undergraduate days and with relatives in the spirit world. One of England's outstanding writers on Spiritualism Senior English master at noted English college, Whitgift, Croydon, near London.

allusions. It is written in a way which contrasts most notably with Miss Cummins' former writing produced by her own personality.

It is one of the first clear-cut messages from a man of brilliant attainments who has been able to take an objective view of many stages of life in the Beyond, and to build up an odyssey of the human soul in its subsequent journey after death.

Miss Cummins has also pro-

duced five books in automatic writing entitled the "Scripts of Cleophas," dealing with the childhood of Jesus and the missionary journeys of Paul. Here is an account which Miss Gibbes relates of the build-up of these scripts:

"The first sittings with me began in December, 1923, when Miss Cummins could only write for a quarter of an hour at a time, as her power then gave out.

"The time gradually increased, until she could write for two hours without interruption, and in December, 1925, the writing was continued over a period of two hours and twenty minutes.

The Hand Moves

"Normally, Miss Cummins is not a rapid writer, and has to work rather laboriously, and with many corrections, to produce six hundred or seven hundred words in a couple of days.

When producing these writings, Miss Cummins places her left hand over her eyes, the elbow resting on the table; her right hand is thus free to hold the pencil over a wad of single foolscap sheets.

"In a few minutes she appears to lapse into a condition of semi-trance, and her pencil travels over the paper rapidly, producing legible and perfectly intelligible script.

"Someone at her side removes

Modern Scribe, Ancient Truth



Geraldine Cummins holds the pen through which the spirit scribes write again of the moving days which made the Bible story. At her side is Miss Gibbes, whose collaboration and support has enabled many thousands to read the recreated beauty of the struggles of the earliest Christians to spread the truths of Survival and the implications of spirit teaching.

each page as it is covered, exposing a clean sheet.

"Generally this writing is without pause or correction. The speed attained, contrasted with

Miss Cummins' normal rate of writing, is very remarkable.

"On February 16, 1926, 2230

(Continued on Page 12, Col. 1)

"The Spiritualist" Film Becomes "The Amazing Mr. X"

The film, "The Spiritualist," which offended Spiritualists in America and Britain, has been re-titled "The Amazing Mr. X," and has appeared under that name in any theater after February 1.

That is a victory for Spiritualists everywhere, and especially for Mr. Clyde Dibble, Treasurer, National Spiritualist Association, of Burlingame, California.

Wherever the picture was billed, Spiritualists objected, and many wrote to the theaters where it appeared, and a number of newspapers in both countries ran stories about the Spiritualist opposition to a film which offended their religious beliefs by portraying Spiritualism in a prejudiced light.

From Mr. Arthur H. DeBra, Director Community Relations Department, of the Motion Picture Association of America, Inc., of which Mr. Eric Johnston is the president, Mr. Dibble received this letter:

"I have been much interested in spiritualism. I have read with great sympathy the letters we have received about the picture 'The Spiritualist'. I am happy now to advise you, in Mr. Johnston's behalf, that the title of this picture has been changed to 'The Amazing Mr. X,' and will so play in any theater after February 1st.

"Now, that that is done, however, I am planning to write you a long letter setting forth the reasons why I believe your criticism, well intended, was unjustified. I could not write this letter before the title matter had been adjusted because you would have thought the argument an apology.

"You will hear from me in the next few days."

Clyde Dibble, in his letter to Eric Johnston wrote:

"It has come to my attention that you recently received a letter from Mr. Emil C. Reichel, Secretary of the National Spiritualist Association regarding the motion picture, 'The Spiritualist.'"

"As National Treasurer of the same organization, I consider it my duty to inform you that the National Spiritualist Association, incorporated in 1893, is registered in Washington, D. C. with the Bureau of Religion under ecclesiastical law. Under these circumstances, our organization is entitled to the same constitutional rights accorded other religious denominations in the Bill of Rights of the Constitution of the United States.

"I prefer to believe that it was

ignorance of the above facts which permitted such a picture to be titled and displayed, rather than a deliberate attempt to discredit and slander a religious organization comprising many thousands of members throughout these United States.

"Your personal reputation for high standards of ethics in business and now particularly in the motion picture industry has been earned by your demonstration to millions of your fellow Americans that you do stand for fair play and equal rights, respect and opportunity for all in the best democratic tradition of our great country."

"We all recognize the tremendous power of the media of the motion picture to influence the thinking and living of humanity. It can and should be a wholesome, educational factor in our modern life."

"We would rather appeal to your high sense of justice to rectify this matter than to have to pursue a legal remedy for damages."

"We therefore ask that you confer with RKO and Eagle-Lion Films to cause a change to be made in the title of the picture, or its complete withdrawal from distribution."

RECESSION, BUT NO MAJOR 1949 DEPRESSION, SAYS THIS SPIRIT GUIDE

This is the last of the series of spirit forecasts for the year 1949 made by guides of well-known mediums.

Psychic Observer has made these statements available because of the widespread interest they always arouse, but the views expressed and the indications of events to come made by these spirits are not necessarily those of the paper.

Dr. Albert Lascelles, the spirit teacher of the Rev. Clifford Bias, gave his forecast of events for this year at the People's Spiritualist Church, 1011 9th Avenue, No., St. Petersburg, Florida, on January 4, the Rev. Nellie Curry also taking part in the service.

"First let me say this to you," stated Dr. Lascelles, "the year 1949 will bring the reaping of the seeds that have been sown in past years. Let this be as a message to you personally, for God is not mocked and whatsoever a man soweth, that shall he also reap.

"If you have sown seeds of kindness, of goodness, of decency, of integrity, of tolerance, of love and help to others, then you will by that immutable law of Karma, reap the consequences of these good actions.

"But do not be so foolish as to expect to reap goodness from bad sowing, for such is not the will of God.

"In 1949 I do not see a major depression, but I do see a period—a beginning of a period of recession for your country as a whole.

"There will be a great amount of unemployment, especially in the

large industrial areas of the North and East. From those centers this unemployment will spread over the whole country.

"To offset this, there will be advocated the 30-hour work-week which will be put in effect in one of the major industries before the year is out.

"Also, to offset the recession there will be agitation in Congress for increased Social Security



CLIFFORD BIAS
Medium for a Prophet

benefits, and this will be effected in this year.

"Also to offset somewhat the coming of a recession period, some of the larger employee-employer groups will institute a lower age for pensioning which, incidentally, will help you here in Florida because a fair percentage of this newly pensioned group will be seeking homes in the South.

"The real estate market in general is definitely going down.

"The clothing field will be in a

period of recession. There will even be some talk of Governmental subsidy for the cotton industry, but that will not be accomplished in 1949.

"Any of you ladies" he said to his audience, "who refrained from buying a fur coat this past year, will be able to purchase one before the end of 1949 for 50% of what you would have paid for it in the past two years.

"The prices of food will fluctuate with definitely a downward change.

"There will be the return in 1949 or 1950 of government controls on crops. This, however, will not be of major importance in 1949.

"The loss of foreign markets, the confusion in the domestic markets, causes this drop in food and farmer's prices.

Drought and Bounty

"In the far Northwest a drought will harm the crops but a bountiful harvest in the Middle West will offset that. In the East and South a great amount of water will do damage this year, hurting the crops, and there will be a flood.

"A great fire in a large city does an immense amount of damage and there will be a larger number than usual of accidents and accidental deaths.

"It is in Washington that the recession will get its start. International politics rather than Wall Street will be the basic factor.

And No War

"There will not be a war in which the United States will take part during 1949. The situation with Russia will be somewhat eased in the public mind and in the press, but actually there will be clever politics played, much as chess players maneuver for position.

"The Reds will dominate the greater part of China. There will be an unsatisfactory peace effected in Palestine.

"The United Nations is not going to have sufficient teeth to carry through what it should, and there will be a growing realization of the need of eliminating the power of veto.

After the League

"The United Nations will follow much the same pattern that the League of Nations did and in this country there will be, to a certain degree, repetition of the attitude towards the League of Nations.

"In the field of science there will be two new kinds of virus-destroying medicines developed, one of which will destroy the virus causing the common cold. There will be three major announcements in cancer research, one having to do with experiments carried on with isotopes. (Radioactive material produced by the release of atomic energy.)

Atomic Power

From near Schenectady, N. Y., come wonderful plans at the end of the year, for power production through atomic energy.

"There will be an announcement of some remarkable discoveries in connection with atomic energy, including an announcement of two new elements which will be the result of nuclear fission.

"I can see in the field of arts and literature, no outstanding developments except for the fact that new blood, young people, are com-

The Voice Said "Move," And Her Life Changed

The Rev. Bertha Holtz Hamilton, co-founder of the Congregational Spiritualist Association, of Columbus, Ohio, who passed to the spirit side of life on Sept. 15, last—for more than 48 years demonstrating her phases of mediumship to the public.

She was psychically gifted all her life. She had often told, that, when a small girl, a beautiful woman would come through the closed door of her bedroom and walk back and forth at the side of her bed, showing her black, loose-hanging hair that almost touched the floor.

"Just a Dream"

When speaking of it to her foster-parents she was told to forget it; that it was only a dream or her imagination.

In later years she was given a picture of her own mother, who had passed on at her birth, and it was the same figure that she remembered as having visited her so often in her childhood.

At about the age of 17 she heard an independent voice directing the family to move from Franklin, Ind., to Anderson, Ind. She prevailed on them to move and it proved to be very beneficial materially.

But, of much more importance, it was in that city that she became a student of the Rev. Sarah Blake, a well known medium of that day.

After a period of study under that wise teaching and guidance of her guide to begin her life work in the demonstrating of her gifts of mediumship. For several years thereafter she worked steadily throughout the central states and down in the southland.

In 1922 she was called to serve ing forward to make quite good names for themselves.

"The amusement industry, including the movies, will be hard hit, and one major company will give up making pictures to hold on to its theaters, since the Government has said they cannot do both.

"It's in television that the greatest and most remarkable strides will be made during the year, especially with regard to mechanical advancement and talent.

"The field of sport is going to be affected definitely by television, and there will be some rather startling changes among the leading sport figures who have become popular idols in times past.

"I know that as a whole, however, 1949 is going to be excellent, even though a period of material economic adjustment is inevitable.

More to Spend

"For those with steady incomes the dollar will be larger, and for those whose incomes depend upon the fluctuations of business, the dollar will be consequently smaller, but in spite of this it is going to be a good year and you can rest assured that God's plan of evolution goes definitely forward by education rather than by revolution. As God's plan goes on, it is best for you and for me.

"My advice is to take what comes, saying: 'It is good,' because it is the result of natural law. Natural law is the law of God.

"Do the best you can with what circumstances you have. Look forward to a steady growth and make of your environment what you will by expressing the divinity inherent within you."



BERTHA HOLZ HAMILTON
Inspired by her Mother

a church in Indianapolis, Ind., where, on the platform, she met the Rev. A. A. Hamilton, who had been called to serve the same church that day.

That meeting culminated in their marriage the following year, and for the next 25 years, side by side, they have carried the banner of Spiritualism all over this country, Canada and abroad.

During that time the Rev. Mrs. Hamilton was the co-founder of eight new churches located in the States of Indiana, Michigan, New York, New Jersey, Florida and Ohio.

She was well known for her work as an independent voice, trumpet and materialization medium, and also in conducting developing classes.

(Continued on Page 3, Col. 3)

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PASTOR ANSWERS DR. RHINE

Dead Man Gave Talk On Masonry

In his article on "Things I Can't Explain," Dr. Rhine, of Duke University, in the "American" gave a number of instances which to the Spiritualist, could be explained only by spirit action.

The Rev. Frank A. Parish, of 420 Dayman Street, Long Beach, 6, California, has written to the professor of parapsychology this letter recounting his own experiences as an explorer into what he calls the "isms" and the "ologies," for the last 48 years:

For 12 years I was a minister, and was Pastor of the First Christian Church, in Bayard, Iowa in 1900, when I began the study of New Thought, Psychology, and Psychic and Mental Philosophy; became allergic to denominations and church bigotry, and resigned from the ministry and became a critic and semi-agnostic, but still maintaining a firm belief in Christ and His teachings.

I am 75 years old and still active mentally and physically, hence my experience of the last two months.

They Were Surprised

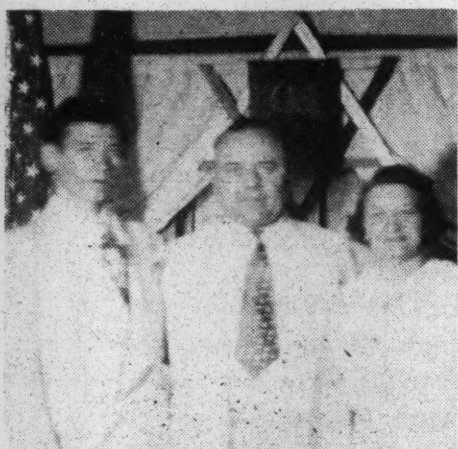
On moving to my present location, my wife and I became acquainted with a neighbor who is an ordained minister in the Spiritualist Church, and is also a medium. She asked us to attend her church and we obliged, as we were seekers after truth.

We certainly had a pleasant surprise. There was a large picture of Christ in the rear of the pulpit, 30 minutes' singing of gospel songs, then 30 minutes of prayer and a talk on healing, with the congregation joining in the Lord's Prayer.

Then the regular service Bible reading, and the sermon by one of the best-known mediums in America.

Her 30 minutes' sermon was most eloquent and appealing, with a vocabulary that would do justice to Dewitt Talmadge and to the

THREE MINISTERS IN ONE FAMILY



In the Lundman family, of the Faith Spiritual Church, 2614 North Austin Avenue, Chicago 39, Illinois, are three Spiritualist ministers — JEROME, FRED and EMILY—who have services on Friday at 7:30 P.M. and two on Sunday, at 10:30 A.M. and 7:30 P.M.

reason of Plato, Bacon or Socrates. Truly a wonderful sermon on Spiritualism and its results.

After the sermon, the regular pastor of the church, a trumpet medium, took charge, and messages came from the spirit world, coming through to many.

The voices of the spirits came through loud enough to be heard by all in the church. I was called by my father, whose voice was clear and distinct; he was so glad to have the opportunity of speaking to me.

My brother, who passed on a few years ago, connected with me also and said, "Frank, this is not what we were taught, is it? But isn't it wonderful that we can talk to each other."

Both expressed their happiness. I asked them about my mother and sisters, and they said, "We are all together here."

Asked About Bible

My wife also talked with her father and mother who seemed overjoyed at being able to see her and talk to her.

And now here is something that you will be interested in: Her father asked about her mother's Bible, which she said had pressed flowers in it, taken from the grave of her grandmother, and asked my wife if she had it.

My wife answered: "No, Papa, on mother's death you gave it to Aunt Nora," and her father answered clearly, "I believe I did; but you have my Bible, haven't you dear?" And my wife said, "Yes, Papa, I have it."

The Blindfold

This conversation could be heard from the rear of the church.

After the trumpet conversations, the pastor asked the medium who delivered the sermon to start clairvoyant readings.

She asked for someone not a Spiritualist to come to the stage, and I responded and was seated in a chair.

A three-ply bandage was placed over my eyes and tied

around my head very tight. I was asked if I could see, and, of course, I could not. She then asked me to tie the same bandage over her eyes, which I did, and tied it over her head very tight. There was no possible chance for her to see.

She asked the members of the audience each to write a note and enclose them in sealed envelopes, giving the house number of any place in the world, with any message concerning its occupants.

About 50 envelopes came, and the medium began opening them. Of course, she could not see the contents. After each she gave the sender the message and a description of the house.

In the fifty messages there was a unanimous, "Yes, that is right." The places ranged all over America. One was in Europe.

The spirit prompting the medium was not over three feet from where I sat, and I could hear very plainly her instructions to the mediums on each message.

It was, to me, one of the most impressive church services I had ever experienced. The mutual love and respect from each to the other would do honor to any

"VOICE" CHANGED HER LIFE

(Continued from Page 2, Col. 5)

For several years she was a member of the staff of mediums at Chesterfield Camp, where at that time she made her home. Her work at the camp was confined to materialization.

Year after year many hundreds of people visited her seance room, and returned to their homes enlightened.

Mrs. Hamilton had always expressed the desire to pass on while, as she phrased it, "still in the harness." Her desire was realized.

Her last act of service was in conducting the developing class on the evening of September 14, which the students all said was one of the most inspiring meetings they ever attended.

At 5:15 the following morning that brave heart, which, even in a weakened condition, had performed so faithfully so long could function no longer, and, being in full possession of all her faculties, she just closed her eyes and opened her spirit eyes in that beautiful Summerland of the soul.

Elizabeth Blake the Amazing Medium

By ALEX BAIRD

Few present day Spiritualists appear to know much about the mediumship of Mrs. Elizabeth Blake, of Huntington, W. Virginia, who was discovered by Dr. L. V. Guthrie, her family physician.

He was attracted to her work by a report by one of his employees, a young woman whose brother had gone to the Philippines with the U. S. Army.

orthodox church, and the happiness and sincerity of the audience much more pronounced.

All Spiritualists I have met have no fear of death and actually look ahead welcoming what, to them, is the entrance to a happy existence with friends and relatives in the spirit life. No tears at funerals where sufferers have passed; only joy for their relief.

I have seen too much and heard too much to make it questionable, even to a man of science, like yourself. I am assured you could get the right answer, if you do as I have done.

My friend and neighbor directs a class in Spiritual growth which my wife and I attend. Her guide, a Dr. Parker, M.D., is, of course, with her at all the classes, and often speaks in a natural and eloquent manner to each member, diagnosing ailments and giving advice to each needing help.

In a Loud Voice

He stands out by himself and does not use a trumpet, but speaks eloquently and in a loud voice. (Many spirits speak without trumpets).

At my last meeting at the class, the pastor of the church was there, and with her guide, also an M.D. He addressed me as Rev. Parish, saying, "Now we are going to open our seance, and I am going to have Rev. Parish to act as tyler, and when you hear three raps, invite them in."

Immediately, I heard the three raps. The light was dim and the chapel was full of spirits, and soon all were talking audibly with their friends and relatives.

A great musician standing near me was talking with an opera singer friend who had lost her voice, she thought, from a fall.

Her spirit friend was telling her that this was not the case but that it was due to swelling of the glands in her throat, and that she would soon be able to sing and join her troupe.

(Continued on Page 11, Col. 4)

She was anxious to receive some word from him, had written letters to him in the care of his company in the Philippines, but heard nothing in reply.

She called on Mrs. Blake and was told by the spirit of her mother, who had been "dead" for several years, that if she would address a letter to this brother at "C — —" the name of a place she gave, an answer would be received. The young woman did so and received a reply from her brother in two or three days, as he had returned from the Philippines unknown to any of his family.

His Father Spoke

Mrs. Blake did not know Dr. Guthrie the first time she saw him as he was dressed in a Prince Albert coat and wore a white tie. She thought he was a minister.

He had been sitting only a few minutes when his father called him by his first name, and on being questioned told him the exact nature of the disease which had caused his passing, the exact hour and minute of his death, and many other little details connected with his last illness.

"Afterward", wrote Dr. Guthrie "when I had prepared a series of written questions to ask her, they were all answered correctly and in detail."

"I was completely taken off my feet, so to speak, at this my first interview with her, and was thoroughly convinced that Spiritualism was a reality, but upon subsequent visits was not always met with satisfactory success, but must confess that, as a usual thing, the information that she furnished is simply beyond my comprehension."

"I suppose that I have had 25 or possibly 30 sittings with her, including the times that I called on her with friends of mine who were interested in the subject."

"Friends who go with me to see Mrs. Blake are never introduced by their right names; frequently I simply state 'this is a friend of mine', and do not give any name,"

(Continued on Page 5, Col. 1)

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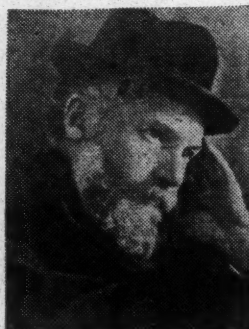
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FAMOUS AMERICAN WRITERS TELL THEIR PSYCHIC STORIES

There is recorded in the Book of Joel the astounding prophecy of man's psychic manifestation. In a direct and definite statement Joel declares:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—2:28.

Often we see in the Sunday papers, usually in the magazine section, some sensational article about psychic manifestation. The writers of these articles give the happenings any name except the rightful name of Spiritualistic mediumship.

Words That Obscure

The use of such terms as "second sight," "telepathy," "psychology," or "sixth sense," will obscure the subject enough to suit the purpose of the writers, without letting in too much light upon the real psychic source of what they are writing about.

It seems to be a policy of the Press never to give Spiritualism any of the credit. When "haunted houses" are dealt with, there is usually an apology at the end of the article which declares that the writer has no faith in what he has written.

Modern Spiritualism forced a serious survey of the subject in scientific circles, just as it forced theology to recant on some of the superstitious dogmas on the doctrine of Hell-fire and Devil-damnation.

Thinkers Unashamed

Scientific philosophers were not ashamed to make a study of the phenomena which mediumship brought to the surface.

The doctrine of evolution was once absolutely excluded from any Biblical explanation of the world's creation and God. Now we find ministers straining their philosophies to fit the unalterable facts of nature and reason.

Clergymen used proudly to display their inexpert knowledge of truth by declaring the God created the world in six days; now they want to make the 'six days' six great periods or epochs. This is to fit in with Genesis.

They blushing pass over the fact that even the true date of a Sabbath Day has been lost, along with other important mileposts on the theological highway.

Secrets of Personality

In dealing with man, no proper estimate of him can be made without considering him as a spirit intelligence as well as a wonderful physical organism.

Psychology, which treats of mental phenomena, seeks to obtain the secrets of personality. It is true that the personality ably communicates itself through the mind and its functions; but mind alone is not the whole avenue through which the spirit of man manifests.

Several and subtle are the avenues through which spirit intelli-

By the Rev. Converse E. Nickerson

gence, as native to man, makes itself known upon the earth-plane.

Science has concluded that the mind is not the brain of man, but that it is the mysterious something back of the human brain. Rather, let us say, it is the instrument directly used by the "spirit ego" to make itself known through the brain.

"I Protest"

Therefore follows that second sight or telepathy, or whatsoever term you may give it, is a faculty that is somewhat removed from the sensory perceptions of the physical organism.

We cannot leave out man's spiritual nature, that nothing earthly surrounding his physical body could possibly be without having first his celestial being (spirit) as the true source of all his activities.

I protest against the many excuses brought forward to evade the point that man is a spirit possessing immortal attributes. Inhibitions, inferior complexes, subconscious reflexes and a hundred other manufactured phrases are used to explain the powers and acts of the spirit living in flesh.

Telepathy and clairvoyance are so often considered parlor tricks

hypothesis of a continued existence for this living conscious thing we call the entity of man—soul, spirit, or the offspring of the living God.

It is surprising how much skepticism there is regarding the immortality of man. Religionists who are always professing that they believe in God and His eternal realm, sturdily assert that nothing can be practically known on earth about man's future estate.

Secular writers constantly scoff at any hint of any message from the beyond.

The sensationalist delights in weird tales of "ghosts" and eerie happenings—yet refuses blankly to concede that these tales—many of them well authenticated—have any foundation of truth, or point to any evidence of a continued existence for the soul of man in the beyond.

New England Ghosts

Nathaniel Hawthorne, John Greenleaf Whittier, and many others of our serious writers have recounted their experiences with psychic phenomena.

Hawthorne tells us of his experience with the ghosts of "The Old Manse":

"Houses of any antiquity in New England are so invariably possessed with spirits that the matter seems hardly worth alluding to.

"Our ghost used to heave deep sighs in a particular corner of the parlor, and sometime rustled paper, as if he were turning over a sermon, in the upper entry—where nevertheless, he was invisible, in spite of the bright moonshine that fell through the eastern window.

Rustle of a Gown

"Once, while Hillard and other friends sat talking with us in the twilight, there came a rustling noise, as of a minister's silk gown, sweeping through the very midst of the company, so closely as almost to brush against the chairs.

"Still, there was nothing visible.

"A yet stranger business was that of a ghostly servant-maid who used to be heard in the kitchen at deepest midnight grinding coffee, cooking, ironing—performing, in short, all kinds of domestic labor, although no traces of anything accomplished could be detected the next morning."

Whittier in "The Sisters" recounts how a young New England maiden heard the spirit voice of her lover, that moment shipwrecked off the New England coast.

"I Heard a Voice"

Thus, in the dead of night, he called to her as his thoughts sped to the homestead where she lived. Space and storm were no barriers to keep the liberated spirit from reaching the consciousness of the beloved.

"But I heard a voice cry out my name,

Up from the sea on the wind it came!

Twice and thrice have I heard it call,

And the voice is the voice of Estwick Hall!

She came and stood by her sister's bed,

Hall, of the Heron, is dead, she said."

Now the Spiritualist has ever sought to call attention to the fact that through the avenues of the psychic faculties we can get in touch with another world of consciousness.

The mother who receives psy-

chic warning of the death of her son through drowning or automobile accident, and even sees the whole scene flash before her just as it was enacted, is not having indigestion or nightmare, nor is she experiencing some reflex action of muscles or a brain spasm.

The fact that the son has passed through such an experience as transition, is enough to clinch the truth of the matter.

A Bell Rang . . .

Mary Roberts Rinehart, the celebrated American novelist, describes two "haunted" houses in which she and her family lived. These accounts will be found fully described in detail in her book "My Story," on pages 253 to 259 and pages 351 to 357.

In the later account she tells of the mysterious ringing of a bell in the apartment. No mechanical reason could be found for this bell's action. Chairs were heard being moved across the floor:

"Working in the study or reading in my bed, there were curious noises, stirrings; sometimes while reading in bed, through the open door into the living room there came the sound of a chair or a table moving, and once there was a crash as if a heavy fern basket had dropped on one of the porches. No basket had dropped, however." (page 253).

Centuries of Talk

A detached philosophy concerning heaven and an after-state of existence for the souls of men, is not consistent. If the spirit has a future habitation, something definite should be known and recognized about it.

Centuries of pulpit preaching in an effort to convert the world to the truth of the statements on immortality contained in the Bible, have failed in their effect, since few Christian ministers and their followers will admit that spirit-communication today is possible.

Of what use is a belief in a country, whose existence cannot be known today, and with which communication with its inhabitants cannot be established?

Job Said It

Job said: "There is a spirit in man and the inspiration of the Almighty giveth him understanding." Those are convincing words, and upon their truth hangs the fulfillment of all man's eternal hopes.

Man's inner self longs after an immortal existence.

Robert Ingersoll expressed it in these eloquent words:

"The idea of immortality, that like a sea has ebbed and flowed in the human heart with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor any creed, nor any religion.

"It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow—Hope shining upon the tears of grief."

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What Colors Mean

One of the most striking and significant features of the auras to one who has the unfolded vision to behold them, is the great variety of colorings and their constant change and transmutation as the thoughts and passions of the individuals vary. They are never completely at rest and affected by every change of thought desire, mood.

They vary from the dark and dismal shades to the lighted and ethereally beautiful as the individual advances in mental and spiritual unfoldment. They strike the beholder with repulsion in one case and fascinate

(Continued on Page 10, Col. 1)

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MAGICIAN WAS BAFFLED BY A VOICE MEDIUM

(Continued from Page 3, Col. 5)

and I have never yet failed to see Mrs. Blake give the correct name and other details concerning the individual.

"A few days ago I introduced to her one of our most prominent men in the state by a fictitious name as he did not want it known that he had been to see her, and one of the spirits very promptly called him by his correct name, and Mrs. Blake was greatly surprised when she found out whom she was talking with."

His Mother Spoke

In the winter of 1904-5, Edward A. Parsons, a magician of 40 years' experience, had two very successful sittings that so baffled him that he wrote for advice to a fellow conjuror, Dand Abbott (author of "Spirit Slate Writing and Billet tests," journal A.S.P.R. volume 1).

Parsons wrote: "The first person to speak to me purported to be my mother. I asked as a proof that if it was she that she tell me my full name. She did so at once, but she gave my middle name wrong, saying that it was Albert; in reality it is Augustus. All other questions she answered correctly.

"Next, my little daughter, long since dead, spoke to me. She answered many questions, among them her living brother's name, profession, where he is at present living and so forth, what city and in what cemetery she was buried, all quite correctly.

"My father, father-in-law and an uncle whom I did not know of (but afterwards identified) and several friends spoke to me and even conversed with me. All details given by the voices were correct.

"Perhaps the most striking effect was the voice of an old music teacher of my boyhood who had been dead twenty years."

Abbott thought that such mediumship was too remarkable to

go uninvestigated, so he wrote to Professor James H. Hyslop, who immediately made inquiries of Dr. Guthrie.

Eventually, Hyslop decided to go to Huntington, and he attended at least 12 sittings, which left him undecided.

Physical phenomena had not appealed to him owing perhaps to his association with the mental mediumship of Mrs. Piper and Mrs. Chenoweth.

He placed no value on the voices, lights and raps, and while he would not endorse the spiritual character of the Blake mediumship, he admitted that "the supernatural information conveyed by these voices, regardless of their origin was a thousandfold more

usually learned about the main incident.

"As she lived far from the scene of the principal parties, it seemed to be an excellent test, but one of the informants casually remarked in his letter, and the other specifically, that she had been in Brownstown where the relatives of the communicator lived.

"Hence, I had to be assured that even under these conditions she had no chance casually or otherwise to get the facts. The answer to inquiries shows that she could not have obtained the facts from either the relatives or anyone else."

The facts were given to Hyslop by letters from the Rev. R. N. Price and William A. Orr, a lawyer. The first was from Price who wrote from Morristown, Tennessee, on August 12, 1912 to Professor Hyslop:

Mrs. Elizabeth Blake visited Morristown, Tennessee, in the month of June, 1910, while here she gave several seances.

The Double Trumpet

Passing along the street one day while she was here, I met Mr. Wm. A. Orr, Esq. a lawyer of the place who said to me, "Dr. Price, if you will go to see Mrs. Blake and she can and will call up my grandfather, Rev. Robt. W. Wynn, of Lee County, Virginia and he will tell you correctly when his son Robert died during the Civil War, I will believe that there is something in it, for I am sure that no one but myself in this vicinity knows where he died.

"Mr. Orr did not tell me where Mr. Wynn died, neither did I know that he ever lived or died. I went to see Mrs. Blake and secured a sitting with her.

"Mrs. Blake used a double trumpet about three feet long, composed of two trumpets, each about 18 inches long, telescoping at the larger end, with the mouthpieces at the extremes.

She put one end in my hand and the trumpet, seemed to possess life, pulling my arm around and around with a good deal of force.

"I Am Here"

She remarked "you have a good deal of magnetism" and said "put it in your ear." I did so and the trumpet became quiet. She then put the other end to her ear.

I then said: "if it is possible I would like to have a conversation with the Rev. Robt. W. Wynn, of Lee County, Virginia."

A masculine voice, within the trumpet responded: "I am here." I then said: "Father Wynn, where did your son die during the Civil War?" The voice replied, "Anderson" and I interrupted it in repeating the question in a different

form: "Where did your son Robert die during the Civil War? Do you know?"

The voice replied: "Yes, he was my namesake."

"Where," said I again, "did he die?"

The voice replied, "He died in the Confederate Hospital in Richmond, Virginia."

The word Richmond was not heard distinctly and I said: "Father Wynn, I understand you to say that your son Robert died in the Confederate Hospital in Richmond, Virginia."

The voice replied: "You have it right."

I then said: "Father Wynn I do not wish you to consider me impertinent. Your grandson, Wm. A. Orr, requested me to ask you this question."

The voice replied: "I know that, and Orr knows where he died."

I then inquired: "Father Wynn, did you know that I paid a visit

to Lee County, Virginia a few days ago and while there I dined with a man by the name of Wynn, a relative of yours, as I supposed?"

The voice replied, "Yes, I was there, and tried to talk with you, but I could not."

I again inquired: "Father Wynn, did you know that on that trip I lectured in Jeffersonville?"

"Yes," replied the voice. "You lectured on psychics."

I was not certain whether the word used was psychics or psychology.

The fact is, I delivered a paid-for lecture in the Methodist church on "choosing a husband," a short blackboard talk in the academy on "Casting Out The Nines," and at the close of that a talk on hypnotism, with demonstrations.

I had told no one in Morristown, not even my family of this talk on hypnotism.

(TO BE CONTINUED)



ALEX BAIRD
The Professor Had 12 Sittings

interesting than the apparent physical miracles."

While Hyslop was unconvinced, yet he was fairminded and willing to admit that other sitters as critical and cautious as himself had succeeded where he had not.

In his report he quoted some remarkable instances of evidence for survival that others had obtained.

In my opinion, the report by the Rev. N. T. Price is outstanding.

The story opens by a note by the ever-critical Hyslop. "The following experience," he wrote "came without request from me, comparatively recently. It is an especially good one for its evidential character."

No Loophole

"Inquiries were necessary to clear up doubts at certain points and the answers were satisfactory. I had to be sure that Mrs. Blake had no opportunity to have cas-

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Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12). C. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florence.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

Fratern Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Bright Star Ch. of The Master No. 157, 4608 Kansas St., Sun. 7:15 P. M., Myrtle Dyson.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Spiritualist Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

San Francisco, California

Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remillard.

Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheieman.

Spiritual Church of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

Psychic Center, 3350 22nd St. (Between Valencia & Guerrero) Sunday 8 P. M.; Tues. & Friday 2 & 8 P. M.; Nita Harding.

San Jose, California

Western Star Spiritualist Church, 65 South Seventh Street; Sunday Services 2:30 P. M.; Message service 3:30 and 7:15 P. M.; Rubie and Raymond Swisher.

Ch. of Spiritualist Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

SANTA BARBARA—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

SANTA CRUZ — House of Spiritual Communion, 518 Center St. (Unionian Center) Wed. 7:30 P. M.; Rev. Irene M. Little, Woodrow W. Little.

VISTA — Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc. 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Alex J. Miller.

PUEBLO—International Evangelical Sp'list Ch., Women's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

BRIDGEPORT—Trine Circle of Light Ch., Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M.; Healing; Wed. & Sat. 8 P. M.; Classes; Dr. E. L. Patterson, M.M.S., Minister.

PUEBLO—International Evangelical Sp'list phen Terry Hall, 8 S. Elm St.; William P. Morgan.

Hartford, Connecticut

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

NORWICH—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

NEW HAVEN—Alliance Center of Inner Vision, 1023 State Street, Wednesday, 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone, Sec'y.

STAMFORD—Albertson Memorial Ch. of Spiritualism Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor rear, 1012 9th St. N.W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 "F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, Lola Miller, Pearl Jarce; Margaret Balcom, 810 Rittenhouse, N.W. Phone, Taylor 0079.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N.W., Wash. (12); Minister, H. Gordon Burroughs; Phone EMerson 0010.

FLORIDA

Cassadaga, Florida

Southern Cassadaga Spiritualist Campmeeting Association, 1949 Season, January, February, March; For reasonable hotel accommodations, write Hotel Cassadaga, Cassadaga, Florida; For 1949 program of speakers and mediums, write Sec'y, Cassadaga Spiritualist Camp, Cassadaga, Florida.

Johnson Home Circle, Tuesday and Friday, 8 P. M.; Roy H. Johnson, direct-voice and clairvoyant medium.

DAYTONA BEACH—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

FORT LAUDERDALE—Beckoning Light Sp'list Ch., Woman's Club, Stranahan Park, Sun. 8 P. M.; Jewell Williams 700 N. E. 4th St.

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun. Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone: 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

Miami, Florida

Elizabeth Memorial Spiritualist Church, 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787322).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 Southwest Sixth Street; Sunday & Wednesday, 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellow's Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Church of Metaphysical Science, Spanish-American Hall, 40th and First Ave., N. E., Sunday 8 P. M.; Minister, Rev. Arthur Ford, 831 Pizarro St., Phone: 48-0051.

Little Shenandoah Spiritualist Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Eral McNaught; Pearl Hinkson.

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North, Wednesday and Sunday 7:45 P. M.; Rev. Clifford L. Bias and Charles Swann.

Spiritualist Church of The Beloved, 2806 Central Ave., Services and Classes, Dec. 1st to May 1st, Ethel Post-Parrish.

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues. Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fratern Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Bina.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Church of Truth, 3349 West North Ave.; Theo Hires.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M.; Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St.; Sat. 2:15 & 8 P. M.; Bertha Mann.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchard Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan, Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., Phone: Van Buren 1625.

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer, (Phone: Albany 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann. 6843 S. Claremont Ave.; Phone: CROve-hill 9926.

Church of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Priskov, 2455 South St. Louis Ave., Chicago (23) Illinois.

National Society of Spiritual Science, Inc., 25 East Jackson Blvd., Church Room 1621; Public service Saturday 7:15 P. M. — Healing, Lecture & Messages — Everyone welcome. Rev. Maria Strazzantoni, Minister—Phone: HA-7-2309.

First Church of Divine Healing; 4557 Broadway; Sunday 7:45 P. M.; Rev. V. Klinger Bigus; Visiting mediums welcome.

Mary E. Dunn Memorial Club, 2335 West Adams Street, Tuesday 8 P. M.; Mrs. Wm. C. Marggraf, President. Visiting Mediums Welcome.

Silent Prayer Sanctuary, 1706 North Palacki Ave., Wednesday 8 P. M.; Sophia Schaffer; Phone: AL-2-6417.

Spiritual Science Church, No. 14 (Formerly The First German American Spiritualist Church) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs. 7:45 P. M.; Candie Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone: Capitol 7-2110).

Cosmic Science Ch., Inc., 185 W. Madison St.; Sun. 3 & 8 P. M.; Class Tues. 7:30 P. M.; Activities 2nd Sat. 8 P. M.; Rice R. Massey, 3255 Warren Blvd. (Phone: Kedzie 3-5732).

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 2 P. M.) F. Pieper; W. J. Rogers.

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Sunday, 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.), 10 1/2 N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267).

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7940.

Spiritual Science Church, 16th & Cleveland Ave.; Pastor Goldie Rayburn, 4928 Converse Ave., East St. Louis, Illinois.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Mraz, 623 N. 86th (Phone Express 3075); Sec'y, Edna Heck, 656 79th.

FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sloggett; Sec'y, Mrs. F. Van Vleck.

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchione Harwood.

CHESTERFIELD—Chesterfield Spiritualist Camp, noted mental and physical mediums on the camp grounds the year 'round; Modern "Western Hotel" accommodations; For hotel reservations and seance appointments, write Mable Riffe, Sec'y, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

PORT HURON—The Divine Spiritual Ch., 100 E. Hall, Lapeer Ave.; Pastor, Rebecca Provatt; Sec'y, Ethel Koch.

ROSEVILLE—Ch. of Harmony of Christian Spiritualists of America, 17358 Roseville Blvd. (near Maple); Lora Mathews.

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson, C. Hegge; Ann Smiley.

Minneapolis, Minnesota
Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor Howard C. Lemire.

Church of Infinite Science, 610-620 East Fifteenth Street, Henry M. Paulson.
Psychic Center Sp'list Episcopal Ch., Minneapolis Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

ST. PAUL—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri
1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed. 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

St. Louis, Missouri
Bright Star (Spiritualist) Science Church, 3660 Castleman; Service Sunday 8 P. M.; Wednesday 2 P. M.; Class, Friday 8 P. M.; Rev. Mollie Bauer; Telephone: Prospect 3830.

Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

St. Ann's Spiritualist Episcopal Church; 5862 Delmar; Sun. & Tues. 8 P. M.; Friday 2 P. M.; Rev. Bernice F. Bennett, pastor, 1624 Belt Ave., St. Louis (12).

Ch. of Spiritual Science, 3804 Wyoming St., E. R. Fossett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.
Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave., Robert C. Kroll, Conductor.

Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar & Euclid Sts., Sun. 7 P. M.; Rev. Emma Bell Roney, Dr. Charles Rohlfing.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

NEVADA

Las Vegas, Nevada
First Spiritualist Church of Nevada, 203 North Ninth St., William W. Leavers, Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Cass Street; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

Manchester — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

ATLANTIC CITY—Sunflower Temple of Psychic Research, 15 North Maryland Ave., Israel and Anna Sholtz.

Camden, New Jersey
4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St.; Sun. 7:45 P. M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

ELIZABETH—1st Sp'list Ch., 31 Rahway Ave.; Sun., Tues. & Thurs. 8 P. M.; Allen Lynd.

JERSEY CITY—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Ioweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Paterson, New Jersey

First Spiritual Church, 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone Lambert 3-0979), Myrtle Morse.

RIVERTON—1st Spiritualist Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15; Healing: 7:30 Lecture & Messages; Rev. Emma M. Munch; Phone: Riverton 9-0306.

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeanette Warner; F. Palmer Gibson.

UNION CITY—Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

WEST ENGLEWOOD—John's First Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 8 P. M.; Marie Louise Gallo.

NEW YORK STATE

ALBANY—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 299 Sherman St.

Binghamton, New York
1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Brooklyn, N. Y.

Christ Spiritualist Church, 987 Halsey St., near Broadway Tues., Wed. & Thurs. 2 & 8 P. M.; James M. Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice De Hunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun & Fri. 2 P. M.; Mrs. K. Gressinger.

Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Syracuse St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Sunflower Spiritual Science Ch., 39 Manhart St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen, Humbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.); M. Burgan. (Phone: Cleveland 7368).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.

Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Mediums day—4th Sun.) Edith Sandy, 62 College St.

Light Spiritualist Church, Delta Temple, 692 East Utica St.; Medium's Day Third Sunday; Sun. 8 P. M.; Rev. Nettie Roehl.

First Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.

Spiritualist Church of Life, (N.S.A.) Trinity Temple, 34 Elm St., take No. 9 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial Sp'list Ch., 15 Harwood Place; Advanced Class, Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Spiritualist Church, 225 1/2 Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

FAYETTEVILLE — "Wayside Spiritual Church" of Manlius Center; R.F.D. No. 2, Luanis Caley; Mrs. Louis Ferris, Secretary.

FREEVILLE — Harmony Psychic Center, Grotton Ave.; Sadie McIntyre.

JAMESTOWN—Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

Long Island, N. Y. OHIO

SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes: Phone: Virginia 3-5979.

RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sunday 7 P. M.; Monday 7:30 P. M.; Wed. 2:15 P. M.; Friday 7:30 P. M.; Rev. Olive Kruger.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St., Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sunday, 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri. 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M.; Classes, Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri. 8:30 P. M.; Emilv & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 855, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 72nd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson.

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun. Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Spiritualist Church of Truth, Studio 546—1947 Broadway (Lower Lincoln St. Bldg. between 65th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury, Phone: TRAfalgar 78423.

Occult Science Society, Inc. Meetings held Second & Fourth Friday each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'lists' Ch., 42 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.; (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Anera V. Call, pastor. (Phone: Plaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna G. Gaze.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 140th St.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Church, 1101 East Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Casar, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Spiritualist Ch., (I.G.A.S.) 1445 Monroe Ave., Sun. 7:45 P. M.; Louis C. Brown, Ralph Canney.

Universal Psychic Science Temple, 67 Fairbush St., Sun. & Wed. 8 P. M.; Helene Gerling.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

SCHENECTADY—Progressive Spiritualist Church, 6 Myndesee St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

Independent Spiritualist Ch., Y.W.C.A., Room 3; Hazel Allen; Marian Knowles; Sec'y, Wilma Whiting; Pastor, Helen Warner.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robinson.

Spiritual Science Church, Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

UTICA—Christian Sp'list Ch., 506 Seneca St., (entrance of Mather Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

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Friendly Spiritualist Church, 31 South Howard Street; Hilda Stewart.

St. Paul's Spiritualist Church, 88 1/2 East Mill St.; Revena Roshon.

Progressive Spiritual Ch., Red Room, Fortage Hotel; Della Saxton, 514 Brown St.

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Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Inspired Spiritual Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Asst. Pastor.

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The Congregational Spiritualist Association, 187 South Sixth St.; Sunday & Wednesday 7:30 P. M.; Wednesday 2 P. M.; Rev. A. A. Hamilton, President, 29 East Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

First Spiritualist Church, 6th and State Sts., Sun. Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smetz, 768 Dryden Road.

1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Rose, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.

DAYTON

Central Spiritualist Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL

1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

FREMONT — 1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Iocombs; Sarah Biddulph, Toledo.

GREENVILLE

Christian Spiritualist Church, 510 Front St.; Walter F. Heller.

KENT

1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M.; Alice L. Townar; Charles A. Townar.

MARION

Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savage.

SANDUSKY

Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; Dr. E. Grider.

First Spiritualist Episcopal Church, 630 Western Ave. (at Field) Sunday 7:45 P. M.; Charles Holmes, President; Fred L. Felix, Minister.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

WARREN — Christ Universal Spiritualist Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

Youngstown, Ohio

Spiritual Mission, 29 5th Ave.; Sun. 7:45 P. M.; Pres., Merle Sloan; Sec'y, Hilda Grombacher.

First Spiritualist Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

Oklahoma City, Oklahoma

Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamble, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Holstead, 2317 South Harvey; Phone: 62-3488.

Tulsa, Oklahoma VIRGINIA

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues. Fri. & Sun. P. M.; Rev. Anna Anderson, Pastor.

Second Spiritualist Church, 919 South Cheyenne Street; John H. Cuddy.

People's Spiritualist Ch., 416 1/2 South Detroit; Rev. Lena Williams, Sapulpa, Oklahoma.

OREGON

OREGON CITY—First Spiritual Religious Association of New Era (Canby); 1st & 3rd Sunday 2 P. M.; President, Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City.

Portland, Oregon

1st Spiritualist Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M.; Healing—7:30 P. M. service; President, Wm. Vegelson; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual and Psychic Research Temple, 5637 N. E. 41st Ave. (1 1/2 blocks N. of Killingsworth Blvd.); Sun. 7:30 P. M.; Lucella M. LaValley, Pastor; Sec'y, Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor Street; Second and Fourth Sunday, 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merhaut.

SALEM—1st Spiritualist Ch.,

What I Observe by R.G. Pressing



Letters expressing a desire to subscribe to *Psychic Observer* are answered in the usual way. For more than 11 years, specimen copies have been sent to those expressing a desire for it, whether they could not afford to pay or were unable to send dollars for the regular subscription price. During those years, more than half a million copies (50,000 per year) have been mailed. This cost plus the postage has been a heavy burden. All nationalities are represented in the U.S.A. The message of Spiritualism can go forward in these foreign countries by opening the way for each nationality to contribute to a fund for papers to go to names of his own people.

Inquiries have been received from: Dr. N. Wajner, Agustinas 925, Of. 448, Castilla 9153, Santiago, Chile... Deolino Amorim, Sede-Rua Uruguaniana No. 141, Rio de Janeiro, Brazil... Professor M. W. Woerdeman, 111 Kalerstraat, Amsterdam (C) Holland... Reinhold Hesse, P. O. Box 1006, 24a Hamburg (1) Germany (British Zone)... Albrecht H. Peterson, 20a Hannover-Kirchrode, Rutenbergstrabe 23, British Zone of Germany... Francisco Lopez, 1817 Carondelet St., New Orleans, Louisiana... C. Moug, Sociedad de Estudios Metapsyquicos de Chile, Castilla 7014, Santiago de Chile... Dr. Levindo Goncalves de Mello, Av. Rio Branco 4, Edicio International, Rio de Janeiro, Brazil... Juventude Espirita Sergipana, Rua Inajarbo, 146, Caixa Postal, 314, Aracaju, Sergipe, Brazil... Victor Fortunato, Rua Paul Reffern 14, Rio de Janeiro, Brazil...

The latest communication, from a man in Brazil, who desires to subscribe: Alexandre Dumas Paraguassu, Rua Torres Homen, 146, I, Rio de Janeiro, Brazil. He says: "My sincere vote for a prosperous 1949. If only I could receive your journal and that it

would be possible for a wider distribution throughout the world" ... another: D. P. Cockeye, Spiritual Holiness Church, The Palace of Grace, Uyo District, Calabar Province, West Africa.

Many times Spiritualists from all over the world have asked to have their names published in view of encouraging correspondence between themselves and Spiritualists in America. A letter stating that *Psychic News*, London, submitted to her, our address was received from Mrs. M. Robinson, 25 Cross Grove, Beeston, Leedoll, Yorkshire, England. Mrs. Robinson, a widow, says she desires to hear from American Spiritualists. Her son, a pilot in the R.A.F. Bomber Command was killed in the war. Ivy Collinge desires to receive correspondence from American Spiritualists: write 1, Church Street, Waterfoot, Rossendale, Lancashire, England...

Sunday afternoon services of the Spiritual and Ethical Society of New York City, formerly held in the Astor Hotel, have been transferred to Studio 605 in Steinway Hall, 113 West 57th St. This announcement was recently made by secretary Fred W. Schneider... Silver jubilee and convention will be held June 10th to 12th inclusive by Independent Spiritualist Association. I.S.A. President, Rev. George W. Jewett says all services and business meetings will be held at the Rowe Hotel, Grand Rapids, Michigan... Mrs. M. Kemsley and Mr. and Mrs. Leigh Drake were ordained early in February by Rev. A. Kemsley at the Spiritualist Church of Harmony, Roseville, Michigan... Application for incorporation as a non-profit institution has been made by secretary Horace P. King of the Wilshire Church of Immortality (formerly known as the Wilshire Spiritualist Church), 508 South Hobart Blvd., Los Angeles, California... The board of directors of the First Spiritualist Temple, Youngstown, Ohio, Mae Morrison, President; Emma Felger, pastor and Kathryn Ohl, secretary, report a successful series of services recently conducted at their church by Theodore C. Russell of Buffalo, N. Y. ...

Mr. Russell, known as "America's Premier Psychic," may have been listening in several weeks ago when his friend Fritzie Scheff, an ardent Spiritualist, sang "Kiss Me Again" over a nation-wide NBC hook-up. Even after 48 years in the show business, many will

remember her 18 encores when she first sang this song many years ago.

Detroit's Spiritualist weekly *The Bulletin*, edited by Catherine F. Varner, lists 51 paid church notices which bears out the statement that this Michigan metropolis supports perhaps more Spiritualist churches per capita than any other city in the United States... Jimmie Laughton and Eddie Mackey, of Detroit and New York City respectively are holding public services and direct-voice seances at Fort Lauderdale, Florida... Bob Chaney has been demonstrating his rare gift of spirit photography at Bertie Lilly Candler's Beekoning Light Spiritualist Church, Miami...

A "secret" is revealed. Charles Swann, the young and well-known Chesterfield physical medium, is married. He led Pauline Hobart to the altar last September. Clifford Bias, his cousin, was one of the last to be informed. How



Four serious young people interested in Spiritualism seek others of their age group in St. Louis, Miss., who share their enthusiasm. They want to join up with others and form a circle for psychic development. Also, they want to know how many teen-agers in the United States and other countries are interested. They are the four Clovers — Jane 19, Joy 17, Shirley 14, and Glen 15. And their address is 4512 N. 20th Street, St. Louis, Missouri.

"Sonny," Charlie's inimitable spirit collaborator, kept the secret is somewhat of a mystery. The newlyweds are basking on the beaches around St. Petersburg, Florida...

The Rev. Hope Thomas's First Church of Metaphysical Science reports regular Sunday evening services at the Women's Club, Fort Lauderdale... The Rev. Mary C. Pirtle's dream came true when her new Spiritual Science Church (I.G.A.S.) opened at the corner of Orange and Plymouth Aves., Long Beach, California...

Martha Winifred Widener announces the opening of her "Metaphysical Workshop" at 22 Rutland Road, Freeport, L. I., N. Y. ... Helene Gerling was featured at the Southern Cassadaga Spiritualist Camp, Cassadaga, Florida, during February; Maude Kline for February and Betty Posschl for March...

Fern Balus, President of the Washington State Spiritualist Association suffered a severe accident. She is in the Skagit General Hospital, Mt. Vernon... the secretary of the N.S.A. Healer's League is the Rev. Lena Crane, 5033 West 25th St., Cicero (50), Illinois... Washington, D. C.'s Church of Two Worlds (N.S.A.) monthly bulletin lists mediums featured during January and February. Regular minister, Rev. Hugh Gordon Burroughs was assisted by Bertha Eckroad, of Baltimore Maryland and C. Harrison Engel of Norfolk, Virginia.

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Not even Spiritualists realize how much social work is done in the movement, apart from the primary job of proving the case for Survival. Case in point, the Progressive Spiritualist Lyceum and Research Society of St. Louis. Over the holidays their "Baby Quilts Project" made and distributed 107 quilts to orphanages in the territory. Already the women-folk are planning a bigger effort. The Ladies' Work Committee comprises Mrs. Beryl Robinson, Mrs. Peggy Kroll, and Mrs. Mabel Dayton.

Services are held at the corner of Euclid Street in the nation's capital, 2600 Sixteenth St., N. W. ... Dorothea M. Wolf, a member of Criswell's church in Los Angeles says she marvelled at the movie "The Night Has 1000 eyes." She, too, protested with a shutter after seeing the "lot of hokum" dramatized in "The Spiritualist," the screen presentation that went out of its way to insult intelligent followers of the truths of spirit return...

This is What I Observed during the past two weeks. What have you observed? A postcard addressed to "What I Observe," Lily Dale, N. Y., will transmit your news to me.

PASSED ON

Mr. Joseph Klein of Milwaukee, Wisconsin, aged 71. Member First Psychic Science Church. Mrs. Lena Klein, widow, survives. The Rev. Melvina Hostak officiated.

The Rev. Frank Sandidge, of Oklahoma City, Okla., after a seizure in his church pulpit. His widow will carry on the church.

Mrs. Ethel Heiss, wife of the Rev. John Heiss, president General Assembly of Spiritualists, at the Albany Hospital, Albany, N. Y., on January 30. Funeral and burial at Albany, N. Y., the Rev. Thora Pearson of the Spiritualist Church, Albany, officiating.

(Announcements in this column, and under Births, Marriages and other family events, will be published at a minimum charge of three dollars. All notices should be typewritten or printed in block letters to ensure accuracy in full names and dates).

OPEN DATES

F. B. MEISTER, lecturer and missionary; available for lectures on Biochemical and Spiritual Science; 216 North Kolin Ave., Chicago, Illinois; Phone: Columbus 1-4631. (P-254)

(To give speakers and demonstrators an opportunity to announce their open dates, this feature has been suggested. The charge is \$3 per single, column inch, with a limit of six lines. Announcements should be sent in as early as possible.)

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The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of PSYCHIC OBSERVER issued up to date. The date of this paper is:

MARCH 10, 1949

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March 10, 1949 15c Copy

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DORTCH CAMPBELL

On the Ball

Psychic stories crop up in the most unexpected places; this one at a billiards match.

Ralph Pressing was playing in an exhibition game at the Masonic Club, Jamestown, N. Y. against Willie Hoppe, the world's champion at that type of game.

Ralph did exceedingly well, considering that he has so few opportunities to play and that Hoppe has been champion for 28 years out of the 32 in which he has competed.

Hoppe told us that as a boy, in addition to playing billiards at home, he attended table seances. His mother was mediumistic and his sister was very psychic, he told me. I remarked that perhaps his association with the psychic tables has led to his success at the other, but he would not be drawn.

Stories Everywhere

Before the game, the dinner table talk was general until the wife of a Jamestown manufacturer asked me about Spiritualism. We exchanged ideas and opinions for some time, then she said she had only one close relative who was dead, her father.

"And I know he is often with me," she remarked. I questioned her how she knew that, and the reply was that she just knew "by a number of things."

So I asked what she would think if a medium had told her so, and explained that so far as her father is concerned she must be in tune with him psychically, or she would not be aware of his presence.

Remember, she did not say she "thought" he was about, but that she felt his presence "by a number of things." I did not inquire what she meant exactly.

She had not thought that Spiritualism was interesting or capable of such wide application as we appeared to make it sound at that table, from which I gather she has not inquired, or, as she admitted, her mind has been colored by the many misrepresentations that have appeared about us in the newspapers.

Round the Table

Nearly everyone has a psychic story to tell. That was demonstrated at a general discussion on psychic and related matters at a round table discussion in Jamestown.

This table is noted for the frankness, the breadth of mind, and the wise tolerance of its members. They all have had demonstrations of one sort or another through the courtesy of Ralph and Juliette Pressing.

The Hunters Return

We exchanged experiences and views for a long time, and then a doctor told a graphic story about a group of people in a lonely Newfoundland settlement ravaged by diphtheria in winter.

He attended the cases, and told

BETWEEN THE TWO WORLDS

By The Editor

When a small child she saw her mother at her bedside soon after her passing. The mother said she would be with her "as long as she was a good girl."

This medium had many manifestations of psychic nature in her youth, but did not come into the Spiritualist movement until 1917 when she attended a church at McKeesport, Pa. The medium then conducting the service gave Mrs. McAndrew's name correctly.

Brother Is Guide

Always when in a crisis she has been advised by her "voice" what to do.

For some time she worked at the McKeesport church, which she helped to clear of debt. Two serious accidents in the last four years have made her live a quiet life.

One of her guides, whose voice I heard, is her brother William, who died at the age of six. The accent he speaks in is very different from that employed by Mrs. McAndrew. Another guide is a close friend of her oldest brother. She has seen these two clairvoyantly.

The curious thing about the meeting with Mrs. McAndrew was that I should have gone for a sitting with another medium that night, but it was cancelled owing to illness.

How Do You Die?

How does a man feel when first he dies? The question was put to William Armstrong, whose passing in the snow was the first story I wrote as Editor of *Psychic Observer*, when he spoke through the trumpet at a Minnie O'Hara development class at her Lily Dale, N. Y. home.

Ralph Pressing was curious to know exactly what happened. Armstrong was asked whether he knew he was going to die. He replied that he had a feeling of "something about to happen" as he and his wife were riding in their automobile to the seance.

His wife had a premonition that her father, who was ill, would pass on soon, and Armstrong felt the thought "almost being pushed into his head, 'What if it were to happen to you?'"

"Come With Me"

He said he saw the guides he had known for many years standing round him as he got out of his car to shovel snow. He waited until his wife had entered the O'Hara home. He felt he ought to do that. Then he saw Dan, the spirit guide of Mrs. O'Hara, as clearly as though he were in a physical body, and he heard him say: "Come with me, Will."

He felt no pain, but suddenly realized that he was out of his body. He did not know how long it took, but some time later he again heard Dan who said to him: "There is going to be a meeting. I will get you in."

We asked how he managed to speak through the trumpet, considering—he had passed over only two hours and 40 minutes before.

He replied that the trumpet is lifted up by spirit power, and that all the spirits have to do is to speak into the large end.

(I always thought it was the small end).

He explained—it is simple, and since he was familiar with spirit communication, it was easy for him.

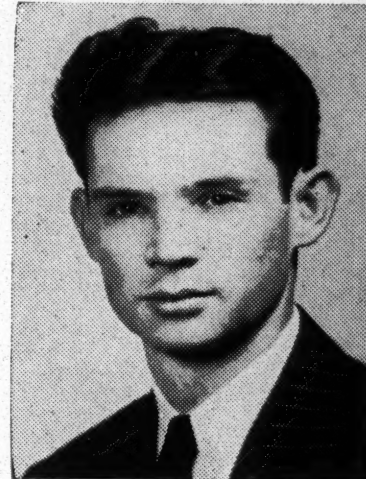
Picture Was Evidence

Evidence comes in the most

curious ways. Mrs. Helene Germony, now in hospital near New York, recalls that at a seance at the home of Ralph and Juliette Pressing, at Lily Dale, with Clifford Bias and his cousin Charles Swann, as the mediums, each person was asked to hold a piece of cardboard.

Writings, poems and drawings appeared for the sitters, and Mrs. Germony received a picture of a young man whom she had not met. She was told that he would be the one who would help her.

"Now," she writes, "I find him here at the hospital, where he is a junior doctor. As well as having T. B., I also have a bad case of



CHARLES SWANN
The Mysterious Picture

asthma, and the other M. D.'s have given me just about everything to try and help my breathing.

"Almost Unbelievable"

So, when the time came to complain to the junior doctor, the very first medicine he prescribed gave me such relief as to be almost unbelievable.

"I shall have to continue taking this medicine, but isn't it amazing that it happened that way?"

It is amazing, but then this is such an amazing subject that the remarkable becomes the commonplace. And as a former asthma sufferer, I can sympathize with her and congratulate the doctor on finding something that will give relief.

Spirit Foretold Radio

Spiritualism was being discussed at the lunch table. All the usual approaches had been tried, then Ernest Cawcroft, dean of Jamestown attorneys, told of the forecast given at Lily Dale many years ago, by a spirit, that the time would come when we would plug into an opening in the wall, and speech and music would come over the air.

It was a forecast of the coming of radio, though the word radio was not mentioned.

The attorney, then a boy and a spare-time newspaperman, sent in history to a Buffalo paper. They threw it out; they were not going to print that!

Radio seems to have come to stay, along with Spiritualism. The medium through whom the forecast was given was Cora Tappan (Cora L. V. Richmond).

That incident reminds me of the reporter who saw the first heavier than air flight—when the Wright Brothers flew at Kittyhawk. The reporter sent in his

story, was disbelieved—and fired. The aeroplane also appears to have come to stay.

Way of Forecaster

Yes, the way of the forecaster is hard. We are all skeptical about other people's forecasts. One man writes that "A new solar order is about to be established," and that "the chemistry of the earth is changing through cosmic rays." We are going to have, it appears, new plants "that shall hold the chemistry of a balanced food for mankind."

I print that, not in mockery, but to show how radio was laughed at, and flying, too, and that while we should never yield up our critical faculties, we should reserve a space in our mind for the toleration of the apparently fantastic views of the future. In the region of the unproven, it costs nothing to wait and see.

The Bill Ghost

A reader in San Antonio, Texas, Frank Dawson, 1020, Victoria Street, is eager to find a book, long out of print, on the "Bill Ghost," written by Dr. Bill, of Nashville, Tenn.

The ghost is described as being the "real McCoy." Dr. Bill, son of the original to whom the ghostly manifestations occurred, is dead, but the story I am told, was printed in a magazine some years ago.

President Andrew Jackson is said to have investigated the happenings. Does anyone recall the case, and is there a copy of the book?

Light of Day

In the fascinating postbag of the *Psychic Observer* are gems of thought which should not be hidden from the light of day. One correspondent writes: "I have just finished a book of about 500 pages, which is typewritten and ready to go to the printer. In my opinion, this book is more complete and attractive than any other book I have read in my thirty years experience in the Spiritualist field, in which time I have investigated for my own, and have read almost all books on this matter."

The writer is not expressing himself in his native language, but he makes his meaning very clear. While I respect an author's opinion of his own work, it is generally recognized in that hard school that your enemies are better judges of your books and writings than you are yourself.

Alexander Pope, the English essayist and satirist, was firmly of the opinion, that your enemies would soon find out the faults of your work, if not their merits, which is good when you want to amend them. I commend that austere standard of criticism to my Latin American correspondent, while not doubting that his book is, as he says, "complete, logical, comprehensive, and convincing." I hope it will have many readers.

how the menfolk of the settlement returned one day after they had left for a projected three weeks' food hunting trip.

How did they know that there was serious illness in the village? I thought by telepathy.

The doctor thought that being away from civilization they had developed a close sympathy with one another to preserve themselves as a unit.

I have asked the doctor to write the story, and if he does, I think you will agree that it is fascinating.

Premonition or — ?

Then a pathologist told of the case, in the Jamestown area, of an Arab convicted of arson who had said during his trial, that if he were found guilty, he would die that night. He was found guilty, and he did die that night.

The pathologist was called in, and he found that the man had a form of heart disorder which could have led to his death at any time.

One doctor theorized that from his experience of Mediterranean and Middle Eastern people, that they always fear death, especially when sick, and that this Arab would be no exception. Therefore, he did not accept the theory of premonition—but he could not explain the hunters returning unexpectedly from their expected three weeks' trip in Newfoundland during an outbreak of diphtheria.

From that the talk went on to general psychic subjects, and questions were asked why Spiritualism has not made greater progress. I think Spiritualists can answer that for themselves.

"Solar Plexus" Voice

Another instance of the "solar plexus" voice that is a feature of the Niagara Falls area, was afforded me recently when Mrs. Winifred McAndrew, of Lily Dale, N. Y. called at *Psychic Observer* office to see about a book.



WINIFRED McANDREW
The Mysterious Voice

I had not met her before, nor did she know anything about me, other than what has appeared in the paper.

She gave a sitting at which I heard the voice, watched how her lower lip trembled as the words came from midway between the mouth and the solar plexus. That in itself was interesting, but more so were the evidential names that were given to me, and other things.

A relative of my wife, who has been in the spirit world some time and from whom she had expected to hear through any one of a number of mediums in London, gave his name, and explained why he had not been able to manifest.

Born In London

Mrs. McAndrew comes from Poplar, in the East End of London, and was married on the day she landed in New York, in 1911. She tells me that she has been a medium all her life.

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Black Moods and Red Anger Show in the Aura

(Continued from Page 4, Col. 5)

him with their loveliness and earthly beauty in another.

They are the true index—when properly interpreted—to the thoughts and passions, the desires and ideals that rule us. They never deceive the trained observer as to the character of the individual whose inner life they portray.

The darker and more forbidding colors belong to the savage and brutal classes. The growth in intelligence and moral and spiritual qualities is marked not only by brighter and more attractive colors in the aura, but also by a more orderly arrangement.

All who are blessed with any clairvoyant vision and see "the forms of the departed," describe them as varying in the auric appearance according to the stage of development they have reached and according to the thoughts and moods that control them at any particular time.

There can be no doubt whatever that man, incarnate and decarnate, surrounds himself with an atmosphere truly representative of his character and condition. Hence, to those whose eyes have been opened there is and can be no deception if he understands the meaning of the various auric colors.

And Many Shades

The following may be taken as a general outline of the meaning of the auric colors, but it must be understood that there are many shades in each one of the colors and that perfection in their interpretation is not to be expected without accurate observation and the ability to calculate the effect of dominant colors on those less striking.

The combination of these colors is to be taken into account and this requires both study and experience.

BLACK—Wherever clouds and darkness appear we may expect depression of spirits, sorrow and some degree of malevolence. When thick, dark clouds or patches of inky blackness are found malice and hatred are indicated.

Scarlet Hatred

When with this fixed hatred there is an outbreak of passion, a condition occurs in the individual's atmosphere analogous to a summer thunder storm, where dark clouds roll over each other and out of them fly the angry flashes of lightning—for the man with murderous hate in his heart has filled his atmosphere with coils of sooty blackness, out of which the scarlet flashes of hatred are seen.

Often, in less advanced stages of anger and hatred smoky clouds may be seen floating in the auric vehicle.

BROWN—Dull brown-red shows avarice and has the peculiarity of arranging itself in bars across the astral body.

When this miserly characteristic is very marked it causes the aura to assume the appearance of

a shell, in reality a prison, in which the individual has, by his selfishness and lack of human sympathy, imprisoned himself, thus shutting himself out from the joys as well as the sorrows of others, a prison-house of solitary confinement in which the miser lives to himself.

GREY—This is the color of mental and spiritual depression. It speaks of gloom, sadness and sorrow. Where this color is habitually found it is usually arranged in parallel bars across the astral body—like the arrangement of the red-brown in avarice—and assuming a prison-like aspect.

Grey for Fear

This coloring manifests its expression in the face, voice and manner of the individual, and has a most depressing effect on those who come in contact with the individual to whom it belongs.

It should be borne in mind that moods are very infectious.

When the grey coloring assumes a livid aspect it shows fear and manifests in the ashen countenance and trembling limbs of the person affected.

RED—Deep red flashes on a black ground, show anger. This will be more or less tinged with brown, indicative of selfishness, which is often akin to, or a part of, the anger expressed.

Righteous Wrath

Where the anger assumes a nobler form—as in righteous indignation of some great wrong, and is devoid of the personal malevolence and selfishness of the lower type, then the scarlet flashes are seen over the usual background of the aura. This is a fine distinction and worthy of noting.

When the red assumes the livid blood color sensuality is shown.

CRIMSON—This is the love-color and in itself the most beautiful in the ordinary scale of auric colors. Like the others this varies much in its shades and must be interpreted accordingly. Often it is dull and appears with the brown of selfishness intermixed. Pure, exalted affection that asks only the privilege of serving and giving, never considering return save in the joy of sacrifice for the one beloved, manifests in the rose color.

Lilac for Love

When this love is centered upon the spiritual interests of the one beloved or on the higher interests of humanity the coloring becomes very brilliant and is tinged with lilac. Any of the baser passions or qualities of human nature naturally lower the tone of the beautiful love color.

ORANGE—This is the color of ambition and pride, having a great variety of shades and tones and hence a great variety of significations but all springing out of this dominant feeling of superiority and desire for prominence.

GREEN—Adaptability. It has a great variety of shadings and consequently variation of meaning. In its lowest form it implies deceit and may indicate dishonesty, but

ALL MEN IN TRUE COLOURS



DR. B. F. AUSTIN, A.M.
"Moods are very infectious"

its purer shades and clearer tones run into readiness to fit into new conditions and environments and into a sympathetic regard for others.

Grey-green, deceit and cunning, really animal characteristics, is often seen in the astral savages, yet survives among many people regarded as civilized. With intellectual and moral advancement the grey-green advances into an emerald green, implying versatility, ingenuity and resourcefulness, without any evil intent toward others.

This ability to become "all things to all men" used in the lower stages of human unfoldment for purely selfish purposes, becomes, as the coloring becomes brighter and purer, adaptability to fall into the ways and habits of people's thinking and acting at first for the purpose of pleasing them, and, as the mind develops, for the purpose of aiding and bettering them.

Crown of Glory

YELLOW—Of the purest tone implies not only intellectuality; it implies also wisdom and spirituality. As one of the highest auric colorings it is seen about the head and in the case of the spiritually unfolded constitutes the crown of glory.

Like all the other colors in the auric vehicle the yellow shows a great variety of shades. It is also found in admixture with many other hues, especially where the life intent is centered upon selfish purposes and material interests rather than directed toward the attainment of the higher spiritual and eternal concerns.

BLUE—In its higher manifestations is the color of pure devotion. But devotion may be of a high or a low type according as it is accomplished by knowledge, lofty ideals and aims, or the attendant of ignorance, bigotry, and sectarian spirit.

If Reason Rules

So the coloring varies. Where "ignorance is the mother of devotion" and "superstition holds sway and selfishness rules the life, the blue is far from pure, and darkened by grosser colorings.

Devotion, therefore, in itself is not regarded by students of human nature as necessarily denoting the loftiest character, but on the contrary, it is often accompanied by colorings that denote the savage rather than the civilized life.

But where reason and spirituality rule the life devotion expresses itself in light blue, such as ultramarine or cobalt, and often rises to a luminous lilac blue denoting spirituality. When this is accomplished by sparkling golden stars it represents lofty spiritual aspirations.

The blue is shown in a vast range of variations from highest types spoken of above down to the

muddy grey-blue which is at the level of fetish worship.

Study of the auras teaches us the potent effect of our thought upon ourselves and, therefore, the necessity of regulating thoughts.

At the very beginning of this study one learns that our mental processes govern the auric vibrations, and determine the color and character of the atmosphere around us. Thought, emotion, and will are the cause—the auric manifestations are the result.

Chasing Gloom

Observers with clairvoyant vision watch the rapid changes in the colorings and vibrations as the thoughts and emotions change.

Under good instruction and inspiring and comforting teaching the dark and gloomy auras become lighter and assume aspects of beauty.

The observer soon discovers the fact that all mental, emotional and volitional life is of two kinds, destructive and constructive. Discordant thoughts, such as envy, jealousy, hatred, suspicion, malice, not only destroy the beauty of the auric colorings and activities, but create a friction and conflict in these vehicles that works out through all the bodies of man's complex nature, until it settles in the physical form.

This study, therefore, reveals to us the mental origin of most diseases and maladies that affect humanity. Out of the heart—the whole mental emotional and volitional life—are the issues of life. "As a man thinketh in his heart, so is he."

Wrong Thinking

The philosophy of health and disease from this viewpoint is not at all difficult to understand. Man in his various bodies is a congeries of vibrations from the lowest in his physical form up to the highest of his spiritual nature, each sympathetically affecting the rest.

Discordant vibrations produced by wrong thinking, feeling and willing, reproduce themselves from the mental into the astral and from the astral into the physical and have a tendency to locate themselves where the health vibrations are lowest, in the weakest organ, and thus in time give rise to organic disturbance or disease.

So, on the other hand, the beneficial effect of harmonious thought and emotion—friendship, kindness, love, optimism, hope, faith, good suggestion—reproduces itself in the astral and physical form and become tonic, invigorating and curative, and aid most efficiently any and every method of healing treatment that may be practiced.

This kind of mental action opens the nature to and harmonizes with the great healing forces of nature upon which all recovery depends.

Peril to Memory

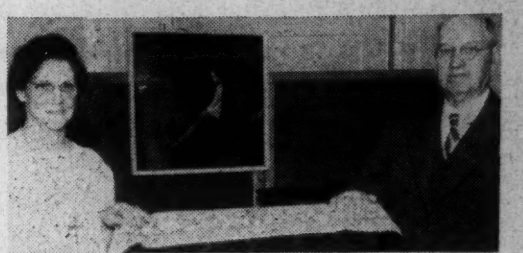
This study illustrates the dangers that beset the path of one who gives free rein to his emotions.

Multitudes of people suffer in many ways from over-indulgence of the emotions. When the feelings are allowed to run riot and people in place of ruling their emotions are ruled by them, the poise of the mental and spiritual activities are disturbed. Many a mental faculty is weakened.

Memory in many individuals, is almost wrecked because the vital forces have been absorbed in the emotional life and the mental life depleted.

The world is just waking up to the fact that mental poise and power go together and that clear judgment and efficiency in our mental life requires the regulation and subjection of our emo-

LONG BEACH HAS NEW CHURCH



The Rev. Rosa Locke, pastor, and Dr. Charles Hamilton, co-pastor, at the opening of the Temple of Spiritual Science, Masonic Temple, 835 Locust Ave., Long Beach, California. Mrs. Locke is a message bearer and automatic-writing medium and teaches classes. Dr. Hamilton has been ordained since 1922, and for the past four years was a missionary at large, covering the West Coast.

tions. To that great seer, Andrew Jackson Davis, the world is indebted for the Magic Staff: "Under all circumstances keep an even mind."

The auras of a man under deadly fear, trembling like a bowl of jelly, and communicating their tremblings to the hands and limbs; the aura of the angry man showing the wild disorder of his emotional life and fitly represented by a summer thunder storm, where dark clouds roll over each other shutting out the light of day, and out of which the fiery flashes of deadly hate are seen, show to the observer the grave dangers of an unbridled emotional nature.

Nervous Wrecks

Many of the nervous wrecks that are so frequently met with today, most of the nervous break-downs, are largely the result of allowing the emotions to break up that inner poise and harmony on which our happiness, our strength and our growth and development so largely depend.

People who are ruled by their emotions are in great danger of obsession, especially if the emotions are of a low order, such as envy, hate and malice.

When a man allows himself to indulge in deadly hatred he sinks into a vibration of murder, and comes into that which is common to the brute and to every thug and assassin in both realms. In a sense this vibration of hate is one in man and animal, in the mortal and the spirit.

It may be regarded as a great tidal wave carrying its victims out upon an unknown sea and far, far away from human reason and judgment. When a man sinks into this tide he naturally attracts to himself vibrations common to all creatures that are swayed by the same tidal wave of hate.

He is liable to be seized upon and become the victim of some untamed spirit swayed by feelings of revenge, and driven forward to commit some murderous act that may, in a moment, ruin his happiness and earthly career.

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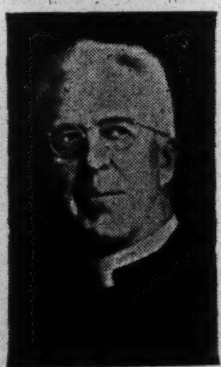
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NEW SEARCH FOR "LOST" CONTINENT

Many men have sought the "lost continents" of this world, — Atlantis, Lemuria and Mu.

There are other names for some of them, such as the Fortunate Islands, the Islands of the Blest, Avalon, Antilla and the Isle of Seven Cities.

One of the latest active searchers is Egerton Sykes, of London. He says he is coming to the United States in the spring to raise \$25,000 so he can find the lost Atlantis.

He thinks he can find it a mile deep on the east side of the Azores. He plans to drop cameras and take pictures.

Sun Worshipers

The people of the submerged continent were sun worshippers, he says. Hence they built (or should have built) temples on the east slopes of their submerged lands.

There are many who believe Atlantis was in Armenia, in the Mediterranean, somewhere in the Americas, or where the Saragossa Sea is now.

Mostly it is placed somewhere along the Atlantic ridge that runs from Iceland down to the Falk-

land Islands in the South Atlantic.

But that ridge is a mile under water and scientists cannot believe that any of it was above water when there were men on the earth. Man, they say, is only about a million years old.

Atlantean men it is claimed, were 10 ft. to 70 ft.; some had shining armor like our fingernails all over their bodies, they say.

They had different types of minds than modern men, and built several Utopias each of which lasted for thousands of years.

The Atlantis story goes further back than Plato, for he speaks of the place as being mentioned by someone else.

Golden Temples

He said it had 12 kings, temples covered with silver and gold, great ship canals and a big population. But about 9600 BC it sank into the sea.

Lemuria and Mu are supposed to have been in the Indian Ocean and the Pacific. They are used to explain some culture likenesses between Egypt, Southeast Asia and the ancient Americans.

In those places, many people believe, ancient men built great societies that make ours look like savage cultures. Modern men, according to these theories, only nibble around the edges of the old wisdom built up in the lost civilizations of the lost continents.

Geologists say there was once land in many of the places where the lost lands now are sought. But mostly these lands were there something like 300,000,000 years ago, by their estimates, and the highest form of life was the ancestor of our toads.

Many Flood Stories

On the other hand some islands have sunk into the sea in modern times — Tuanaki, for instance, in 1836 with the loss of thousands of lives.

Also, during the Ice Ages a lot of the world's water was locked in ice. Ocean levels may have been much lower than now.

There is the flood story in the Bible. Other Biblical references are cited. The bodies of many extinct mammoths recently have been thawed out of Siberian and Alaskan ice. They were well-preserved and some of them had stomachs full of food. Some sudden disaster must have killed them.

Prester John

It is arguments like those that keep the old legends alive. A whole literature of thousands of books has grown up around lost continents and lost lands.

Skeptics cite the story of Prester John and his country to show how such stories start. In 1122, one John, who was called the patriarch or archbishop of India, visited Rome. He told stories of the wonders of Christian India in Rome, and he seems to have been well treated there.

Then, about 1165, a letter to the Emperor Manuel which was supposed to have been sent by Prester John began to be circulated. It was very popular. More than 100 manuscripts have been located in modern times.

Prester (Presbyter) John, the letter said, ruled a great realm in

OPINION

What is the use of it ?

A voice is heard across the barrier of death, and once more the truth of man's survival beyond the grave is proved. What more can we do? What is the use of all this labor?

These reflections and questions arise from almost endless discussions between men and women of good will on the subject of Spiritualism.

The clearest impression left, when the arguments have died down, is that those who have always misrepresented what we teach and prove have been in the majority, have had power in states, churches and in the publication of news and opinion.

It is only necessary to quote an evidential experience to be faced with a barrage of theories, each more fantastic than the last, and much more involved and complicated than the simple verity that we are spirits and, as such, are indestructible.

If Demonstrations Stop

For much of the misrepresentation the orthodox religions are to blame, though we have converted many clergymen and won them to our side. Many have come into the open; others remain within the folds of their own churches to leaven the whole.

The basic consideration, when viewing Spiritualism from a religious standpoint is this; in default of demonstrations of the kind we give, the decay of organized religion will proceed apace, and in a measurable time much that is now taught as dogma will be regarded as superstition.

But if the clergy everywhere and their followers will but listen with tolerance and inquire with fairness and honesty, they will find much to reinforce their aspirations and to corroborate their fondest hope — that there is a life after death.

Hope of All Religions

In Spiritualism resides the hope of the religious world. If this truth is neglected, then the outcome will be on the heads of those who have undertaken to lead millions like themselves, who are blind to the realities of the spiritual life as reported from the spirit world, and in all scriptures in all time.

The basis, the foundation, the essence of the Christian religion, is the return or the resurrection of Jesus. He promised that return on the Mount of Transfiguration, and like the man of honor, kept the pledged word.

The lesson was stressed by the strangest of his apostles, and before long the known world was ringing with the controversies arising from the fact of the evidential return of Jesus, which was witnessed by many.

What has happened since is a matter of history. The churches, all of them, have had the power to mold opinion, and if they are now neglected it is because they themselves have shown neglect of the basis of their re-

ligion—that man can and does return from the dead.

The story could have been otherwise. There could have been the steady employment of the mediums, the seers and the healers, the preachers of the inspired word, and the whole service of the workers of the spirit for the good and welfare of the whole human family.

The historian and the student of other fields of learning knows that in the riotous tale of the evolution of man, there is an absence of a pattern, a lack of a coherent theme, indicating that some vital factor has been left out.

The factor is the human spirit, which is only now being rescued, largely by the work of the much-abused mediums and by those secular forces which have for their aim the liberation of man and his spiritual energies in a richer, fuller, freer world.

Now, the scientists are less burdened by dogma, but they are under the sway of theory, much of which they acquire in their schools, but interwoven with that is the bias — often prejudice — arising from early religious ideas.

A Wall of Questions

If the church says we are "evil," then the scientist with an orthodox religious upbringing ignores us until he finds in his thinking a wall, the wall of questions arising from the problem; do we survive?

His search begins and straightaway he reads not the works of those who have attained pre-eminence in the world of science and have proved our case in the laboratory, but the lesser lights, estimable in themselves, but who have either failed in their search or have produced a crop of theories so fantastic that they only confuse.

Men and women will do almost anything but accept a truth. This is so in the psychic and spiritual field. You may prove the return of their loved ones a million times, you may photograph the dead, you may heal the living, you may speak the fiery words of the prophet, you may indeed reveal all mysteries to them, yet they will not even begin to inquire, let alone believe.

The Bitter Alternative

And what is the good of it? The good of it is this; if one mourner is comforted, if one pioneer is encouraged, if one reformer is sent on his way head high and spirit refreshed, if the darkness is diminished and the light increased, if ignorance is abated and knowledge fostered by one degree, then the use of it is great and holy and desirable.

The alternative is too horrible to contemplate; that this great work should perish and that man should arrive in the spirit world, his long home of eternity, not knowing that a new and wonderful life awaits him.

"Dead" Man Gave Pastor A Talk on Freemasonry

(Continued from Page 3, Col. 4)

Asia. He was a Christian and called himself "Presbyter" because a man who had a king for a cook could not call himself a king.

Thirteen crosses were carried before Prester John when he went to war. Each cross was followed by 10,000 knights and 100,000 footmen.

There were no poor in his domain, no theft, no flatterers or misers, no dissensions, no lies and no vices.

He had a mirror in which he could see all that went on in his realm. He was waited on by seven kings, 60 dukes and 365 counts at one time. Twelve archbishops sat at his right and 20 bishops at his left.

The exact origin of the letter is uncertain. But Prester John and the John of India got all mixed up in the minds of the men of the Middle Ages.

He told her that Schuman Heink was with her and was trying to help her to get her voice back.

Think this over, Dr. Rhine. How could the doctor that gave me the typer's job have known that I was a Mason. I am sure that no one else in the audience, knew, as I was a stranger to them all.

After 52 Years

The doctor then gave me a Masonic talk which was an oration in Masonic phraseology. He must have been a very high Mason. In his final words, which I will never forget, he said: "We, your brothers, will wait for you, and will give you a great welcome when you come over."

Soon I felt a tap on my knee, quite hard, and my father's voice

saying, "Hello, Frank, did you feel me hit you? I am so glad you have the light at last."

Another spirit said: "Rev. Parish, this is Joe. Do you remember me? You know you buried me."

My wife said to me, "that is old Joe from Whitehall?"

Joe was delighted, and he has come to me several times. I buried him 52 years ago.

I could give you many more incidents that have proved to me that the spirits do communicate with mortals. Fear of criticism, is in my opinion, holding back scientists from learning the Truth.

I have no apology for writing my experience, and sincerely hope it will help you to see the light.

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MEDIUM FILLS GAPS IN BIBLE STORY

(Continued from Page 1, Col. 5)

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